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From the New York Messenger and Advocate.

THE BREAD UPON THE WATERS.

"Cast thy bread upon the waters—thou shalt find it after many days."

The ship had hauled "down below," and James Allen stood before his mother, to say Farewell. Hardened, and reckless, though he had become—conscience forced him to this act, and he just hurried in, to—take leave.

Poor Mrs. Allen! Many a trouble—many a bitter pang—had she known before, but none so keen as this. Scarcely a year back, her husband had been taken away; and during the six years preceding, every drop of earthly comfort seemed to have yielded, until the whole weight of her affection and solicitude centered at last in this only remaining child. In previous afflictions she had manifested a holy calmness, an acquiescent submission to the Divine will, a spirit of resignation which rewarded those trials to a Father's hand, and turned them not into curses. Now, however, her son was gone. Was there in parting with a loving friend, any thing more trying than the final separation by death, to nerve at this moment a woman who had been so often parting with fortune? Ah! Mrs. Allen borrowed no anguish there for the present occasion. She felt indeed, all a mother's fear lest some unforeseen ill might befall her son; but this would have been light, nay, she could have followed him calmly to the cold grave, were his soul unpolluted, as when her fond arms cherished him in infancy. He was no longer such. The image of

that bright, lovely, innocent child, as he knelt by her side, and learned to whisper—"Our Father who art in heaven," &c.—this was the vision lingering in her mind, and, when she found in its stead—the red face and worn form—the reckless character, and cold, distant manner, of that same, now altered, boy, the contrast was overpowering; and, with a loud hysterical sob, the mother sunk back in her

By 10 o'clock the Aspen was under way. As the breeze struck her undulating canvases, the beautiful ship plunged a little, and then darted swiftly onward, leaving many a friendly eye following her along, and many a wish was felt for her safe return among the neighbours who stood lingering on the beach. These, as the Aspen receded from view, began to move away in groups, and in two hours' time the tract was deserted again by all, except one, a female, who stood gazing on the fading ship, herself as motionless as the rocks, near against which the angry billows incessantly burst. Despair seemed to have changed her to stone. Oh! the agony of a mother, over a lost, ungrateful child. It is beyond words, beyond every thing, but its own heartrending reality. Unlike the rest of human races, it has no outlet in the sympathy of others. It can have but one avenue, that leads to the Throne of Grace.—Unreprieved with this, but one result remains. With dreadful stillness, that flood of anguish will swell, and struggle in the soul, pent up there, with scarcely leave to wring out one burning tear, until nature gives way at last, and like a bursting of imprisoned waters, the dreadful tide sweeps down the barrier of life, hurrying the wrecked spirit away, on the ocean of eternity.

I have said there is one avenue of relief. Fortunately for Mrs. Allen, she was no stranger there, and while she knelt at the throne of Mercy, its sweet and soothing influence allayed her burning grief. Ah! she learned now, why God had so tried her in the furnace of affliction, and taught her sorrow to pour itself on him. He had been to her a rock of confidence when all else had failed her. His promises alone, though a deep, unquenchable radiance far into the darkness of her despair. "Cath- thy bread upon the waters, thou shalt find it after many days." The very recollection, that she had sown so much seed, and reaped no fruit, lay, per- haps, at the bottom of her distress. The heart on which so much counsel, so many prayers had fallen powerless, might well seem impervious to mortal, (perhaps beyond the consistent agency of divine) means, or if one tender chord remained, how could it be made to vibrate, now that the time of ex- piation was over? There was suspended by the rude oaths of sailors; and the abandoned conversa- tion of the fore-cabin; instead of family prayer, would be the moral atmosphere around it. It was indeed a dark picture, but then, God can reach the heart of grief, and the recollection that James had thwarted her best hopes, that he had mingled with the pro- fane, the drunken, the ungodly, only served to make Mrs. Allen more earnest when she besought heaven to have mercy on him. Thus, weeks, and months passed on. The widowed mother, sometimes hoping, through faith,—and again, drawn down ve- nigh to despondency. One doubt, (at such mo- ments,) weighed fearfully on her mind. Perhaps James might be already dead. Oh! what a chill it sent through her soul, when it came for the first time. It was a last blow to her hope. She knew it was temptation of Satan to draw her mind from prayer; she felt that it was a groundless fear, but the suspicion, the most faint probability of its truth was enough, when it came, to choke the utterance of prayer. How could she have faith for one who had already gone to the judgment? Yet, she was barely alive, (though it were amid scenes of awful wretchedness,) she could wrestle for his salvation. Then the grave, the cold, heartless, soulless grave that she saw, the narrow, narrow way to penitence, the misty clouds, the loss of hope, living Faith illu- mines it. It never heard the voice of entreaty, or responded to one accent of prayer. But, again, she thought of her persevering instructions, of the seed sown in earlier years, a still voice would whisper, "thou shalt find it after many days;" and the mother's heart leaned again on the strong arm of faith, till all doubt was conquered, and she felt a holy confidence, that God would some day send an answer to her prayers. Heaven had one more tri-

in reserve, and waited only for its accomplishment, to reward, gloriously reward, that waiting upon the promise of Jehovah. * * *

The time of equinoctial storms drew on. That which set in at the season on which I now fix, was unusually violent. It belonged to these rare, and terrible storms, which form data, in "the memory of the oldest inhabitants," and are remembered for years as fearful visitations. Such was the gale of September, 1815. Such, though less violent, the one to which I refer. There is sometimes, a long season of preparation, or mustering of clouds and winds, before the Equinox. At this time, for three days past, halos of peculiar distinctness had encircled the moon, and the sunlight wore a hazy, yellow cast. The atmosphere slowly descended, with high, thin, strata of clouds (of the cirrus nature), and a Sabbath-like stillness reigned all nature, and undisturbed by any such wind even, as might serve to turn the stillness into weathercock, which lay facing the east. Considering this calmness in its subsequent effects, I have sometimes thought it seemed as if nature were holding her breath, until the struggling winds burst forth like the rushing of a steam valve, *starting* and rending the air with its deafening sound. But I am getting off my story. Suddenly, about noon of Wednesday, the gale began, and in a short time was attended by an unremitted, penetrating rain; and as night set in, by darkness, coming the only to that which "might be felt."

On a rocky beach, on the rock-bound coast of Massachusetts, each season comes with destruction to the unhappy mariner, who has been equally unable to find safe anchorage, or run out again, far enough to sea, to "weather the blow." Many a pursor has toiled away at his rigging, or pumps, day after day, and gone down at last, almost in sight of his paternal home, and many an one yet, will sink to the last sleep, amid the salt waves of Massachusetts Bay. In every village upon that coast, are they whose sons or brothers, whose near and dear ones have found a grave in the deep and pathless waters.—This wide reaching bereavement, has awakened a natural sympathy, among the inhabitants of the sea shore, which gains new tenderness, at every first dispensation of affliction. As the father reaches down his Bible at night, a fitful gust dashes the rain drops like hail against his window, while the old tree by the door, sighs mournfully as it bends before the blast, and a tear will sometimes steal from the old man's eye, as he remembers his son, that once gladdened the family circle, but now,

"He is in the deep
Where a living footstep never may tread
And rude winds sweep
Unheard—unfelt by the sleeping head,
And there is the dirge
Of the breaking surge,
The anthem of ocean pealed over his head
Unceasing—unstayed—till that fearful day
When ocean and sky shall have passed away."

As you meet a neighbour in the street, commonplace remarks about the weather are supplied by the following expression, "What a time for sailors!" During the day too, you may be one, and another, standing in the storm upon the sea shore, half unconsciously, watching the ocean, its whole surface white with foam, and the spray all around flashing, and leaping up, and scarce any word will be uttered, except the sentence I have quoted above. It is a tender sympathy, and stands like a redeeming record, over against the selfishness of man, for it leads men to peril their own lives, to rescue the wrecked mariner from his watery grave.

About one mile from the shore, and half that distance in addition, from Mrs. Allen's residence, lay a reef of rocks, covered generally at half tide, though at no time more than two and a half feet below the surface. Upon this, the surf was in some rolling heavily in, like a sea of water, was came, rolling and tumbling; and then came a voice of thunder, the death-rattle of the billow as it made the tremendous shock, and was lost in the foam below. All night long, (while the storm was at its height,) Mrs. Allen lay hearkening to that fearful sound, but amid it all, she did not dream that James might be exposed to its fury. The vessel in which he sailed, had two months of absence ahead, and she offered a prayer of grateful thanksgivings, that he was not now on the coast.

In the morning the storm had somewhat abated ; but, on the reef, lay a merchant ship, dismasted, and evidently going to pieces under the dreadful concussion of the bursting waves. Every sea made a clear breach over her, driving her low farther upon the reef and staving in her timbers. Not a soul appeared on board, and had there been a hundred there, assistance could not have been rendered. Before night the wreck was gone. The green salt billows darted, and roared, and settled down, alone. No boat had put off at all from the wreck, and it seemed certain that every one on board had perished. During the night and morning, spars and planks came drifting in, but nothing seemed to throw light on the name or character of the ship. Conjecture thought her a merchantman, which befogged and driven off her course, had met this unhappy fate. About noon however, some individual, living about three miles off, brought to the village a boy of 14, who alone was left from a gang of eight, (officers included.) The ship went on the reef just after midnight, and all hands were swept over. This boy had unconsciously grasped a loose spar on the deck ; round which he was found clinging, next morning, asleep on the beach. The ship was the *Aspen*, from the Mediterranean, bound to Boston. James Allen was among the lost. Reader, you remember how Mrs. Allen had been well nigh broken hearted, when he left home, and you perhaps would to read, that this last blow sunk her at once into the grave. On hearing the tidings of her loss, suddenly she turned aside pale, and sat for a moment in speechless agony, as if the deep gushings of nature were contending fiercely against the disciplined calmness of religion, but the latter prevailed. She had drawn too near God, and too long witnessed his providences, to forget in time of trouble, his soothing hand. Lifting her eyes to heaven, as the big burning tears fell from them, she exclaimed, "thy will be done," and said no more. It was the triumph of faith, and he who hath promised, "Fear not, I will be with thee," stood there to lull the aching soul.

It was somewhat remarkable, that Providence should have so protected that young man, through perils and sickness, to die at last in sight of his mother's dwelling. Mysterious are the ways some times, by which God pursues his plans of benevolence, but under his darkest dispensation, we have the assurance that infinite wisdom, and infinite love have planned it all.

On the second day after the wreck, five of the bodies were washed on shore. Three were the remains of persons who had been born in the village

The neighbours quietly deposited them with their respective families and feelingly withdrew. The countenance of James Allen was uninjured by death, and (making all allowance for natural changes), was nevertheless plainly altered from its look of dissipation, and his mother knew, as she looked on that he must have reformed (in outward habits at least.) But who shall tell of her feelings, as a little folded wrapper, taken from one of the pockets, disclosed, on being opened, a pocket testament, the very one she had silently laid in his chest, among the clothes; and written upon the blank leaf, "Pity your poor widowed mother." Beneath this, on the same leaf, under date, Smyrna, followed a writing in her son's hand, which said, he had found this testament in his chest, had read the words written on it; they had recalled all the instructions of his childhood; his mother's prayers and warnings; and he felt that God had been too merciful in sparing him to repent. In fine he had then and there, prayed for mercy and given himself up to God, through the blood of Jesus: he had become a Christian.— The writing had one peculiar sentence which I copy. "I never felt my wickedness so much as when I thought—perhaps even now my fond, forgiving mother, is praying for me." Mrs. Allen had no words for utterance of her feelings, and silently she knelt down beside the corpse and communed with God. She had no room for grief; nor for to think of herself. Her prayers had been answered.

her son was saved, it was enough. The past, with its weeks of anguish, the present with its bereavements were forgotten. Her lost—lost son, was found again, was redeemed, and her soul had gone up to contemplate the time when they should together join in the anthem of redemption in heaven.—Christian mothers, have you a son wandering from home; one who has despised your advice, trifled with your love, broken your heart? Do you agonize sometimes at the thought that death may come and take him in all his sins? Do you feel that you would give worlds to see and plead with, and warn him once more? Perhaps this may not be granted. But there is an influence you may exert, even over him, an influence more powerful (if applied in faith,) than a mother's tears. It is the influence of prayer. Go, when your heart is full of bitter anguish, and bathe it in the promises of God. Pray there before the mercy-seat. Have you sown the seed in childhood? Have the more fruitful—and you shall “find it after many days.” Parent, whose little ones are just budding the chrysalis of infancy: ready like the butterfly, to roam thoughtlessly in every novel corner; now drinking in the dews from truth's immortal flowers, and now, alighting on mistletoe, to taste the fanciful weeds of vice. Oh! take them to the true light towards the fields of Paradise. Mother! whose little son is just now lipping upon your knee the name of God—it is an hour of amazing worth. Lose it—and you may lose your boy. But while his heart is tender, like the field ready for cultivation, fill it, crown it, with the seed of holiness. He may go out from your presence, and for a time seem to have lost it all. That seed may lie buried for years under a mountain of iniquity; but fear not, the promise of Jehovah is pledged: “Thou shalt find it after many days.” C. E. T.

From the Christian Watchman.
INDUSTRY OF INFIDELS.

From a country town, not far distant, where about a dozen of the Christian Watchman are circulated, we received in the last week a letter, which stated, among other things, this fact :—

"The infidels in this place have recently made an effort to obtain as many copies of an infidel paper as we take copies of the Watchman, and have succeeded!"

Our friends through the country, and in the cities especially, are not sufficiently aware of the untiring labors of unbelievers and men of dissolute habits to spread abroad the principles of Infidel Philosophy. The restraints of the Bible inculcate and heighten to an awful malignity, their unholo passions. The feeling which Voltaire uttered respecting Christ in this blasphemous expression, "Crush the wretch!" infidels now manifest towards the book of God.— Were it in their power, they would banish it from our world, and leave us in the thick darkness of their unbelief: To do this, they labor to destroy its credibility; they ridicule its miracles,—they strive to invalidate its facts,—they mock at its threatenings,—they despise its benevolent spirit,—and they assert that obedience to its precepts is impossible. Their publications are circulated with great industry, and they are assiduously active amongst young persons, the victims of inexperience are sometimes their prey, and especially liable to be caught in their snare, because infidelity promises a liberty to sin, by destroying moral obligation, and the fear of accountability to God.

The single doctrine which they hold,—a contempt of the marriage institution,—would absolve the tender relations now existing in family connexions, and render the circumstances of both sexes most unhappy, dissolving the sweetest ties, which now hold so dear a place in unshaken firmness, and in most delightful bonds. But when we recur to the gloom, which infidelity spreads over the hope of a future happy life; how wretched is the prospect!—We must abandon the idea of immortality. Paine said he considered it very uncertain whether he should live in a future state, though he thought it possible that he might exist in another life; but the whole course of his wicked conduct showed that extinction of being was his wish, and accountableness to God his terror, thus giving to

"Abhor'd Annihilation dreadful charms?"

Now the untiring industry of infidels,—who are laboring in the service of a hard master, and in the work of sin, the wages of which is death,—is an example which should stimulate Christians to exertion in active effort. We know that infidels have the advantage of all the bad passions in human nature on which to operate, and it is this which gives them pre-eminence over wicked men, and popularity. But Christians have an advantage far superior, in the promise of Divine aid in all their faithful exertions against the power of evil. They have an auxiliary too in the conscience and moral sense of men, and of those even whose intelligence may be very limited, as well as an influence over wicked men of the highest capacity. Where the "conscience is not seared as with a hot iron," men may be constrained to feel, and the terrors of a future judgment may be made to follow them to the scene of their vicious indulgence, and plant the thorn on their sleeping pillow. As much as in us lies, it shall be our aim to be active in this service.

Controversy.—A man who is fond of disputing will, in time, have few friends to dispute with.

From the New York Weekly Messenger.

CAFFRE RELIGION.

Till the servants of God came forth from Britain, there were no teachers of religion, either true or false; for the Caffres never had a priesthood, nor so much as a single native priest exclusively set apart for religious purposes. The notion of sacrifices which remained among them, was so exceedingly faint, that it was but the shadow of a shade. And though circumcision is practised of all youths at about the age of thirteen, yet it is exclusively a civil rite, and not in any way connected with religion; an uncircumcised son would be incapable of inheriting his father's property. The origin of this rite is with them completely obliterated; nor can any thing exceed the astonishment which the Caffres have often manifested when hearing of the first institution thereof in the days of Abraham. To this people British benevolence has given, though not to the extent which is required, Christian ministers—men who teach them to worship God in spirit and in truth; who direct them to the sacrificial offering of Christ as the sole ground of pardon and acceptance with God; who have established among them the Christian sacraments of baptism and the supper of the Lord; and who are providing for another generation the word of God in their own tongue, and preparing the young to read that word by which they may be saved; for these nations formerly had no learning; they were a people without a book; they had no letter—no hieroglyphic—no character of any kind. For the origin of these things they are indebted, not to infidelity, but to Christianity; in which, indeed, are all our happiness and glory.

Though detritute of religion, superstition, which is too often substituted for it, was abundantly found in this land; and it still prevails to a very awful extent. Superstition is every where connected with cruelty. In this land, almost every kind of affliction and disease, and even the infirmities of old age, were wont to be attributed to the influence of witchcraft: so that whenever an individual fell sick, a doctor was sent for, not only to administer medicine, but also to ascertain what individual or individuals had been guilty of troubling the afflicted with his malady. Chachabi, the father of our late chief 'Idambi, was famous for the punishments which he inflicted on many innocent persons who had been accused of this crime. By the river Xacoon, there is a tremendous craggy precipice, called by the Caffres, Uwa Amaquira, or the Doctor's Precipice: because they were accused by those deceivers of bewitching their neighbours, were brought by Chachabi to this place, and, being bound hand and foot, were cast over, and falling from crag to crag, were dashed to pieces as they came to the bottom. For many years past, no victim has perished on this spot; nor is it likely that any more authorized murders will take place there. The usual mode of punishing the accused has been by applying hot stones to the tender parts of the body, till the miserable victim is deprived of life, or runs off at his own days. This horrible practice still continues, but not to the equal extent as of old; and the Caffres are ashamed of it, and keep the knowledge of it as much as possible from their respective missionaries. The influence of superstition has certainly been lessened; and it continues to decrease, although it still opposes a mighty obstacle to the full success of the Gospel. But in our work there are no insuperable difficulties: the Gospel has never met with an evil which it could not overcome, nor will it to the end of the world.

As to morality, neither the theory nor the practice thereof were discernable among them in their native state. There was no justice, no mercy, no holiness, no truth: there were none that did good, no, not one. On the contrary, wickedness overspread the whole land, which was full of thefts, covetousness, lasciviousness, and almost every species of crime. Iniquity thus reigned unto death—uncontrolled, unchecked, and unproved, so far as the eye of man could discern; for the people seemed to be without any law which condemned vicious propensities, or any fear of the righteous indignation of God. That they were not absolutely without law, is evident from the circumstance of their having had for all generations words which denote moral delinquency; still the veil was on their hearts; and through the love of sin, their eyes were blinded, that they could not discern it. Sin abounded to such an alarming extent, that they appeared to be without law; and unless grace had much more abounded, by sending to them the Gospel, none would have been redeemed from his iniquity, nor turned from darkness to light, and from the power of Satan unto God. But by the sending of this change to the land, the people were saved; and the Caffres to be found who may truly be denominated moral men; for obedience to the faith is manifest in their lives; and throughout the whole community, there is now exhibited a moral standard of right and wrong; to which, whenever we appeal, the consciences of the people force them to submit, and pronounce sentence of condemnation against themselves. Being without literature, they have neither Shasters nor Koran to oppose to our Scriptures; and therefore, however heedless and neglectful they may be, generally be of divine truth, whenever it is brought home to the heart, they will, in a great majority of instances, acknowledge that it is holy, just and good.

TEXAS

In the Evening Star of Saturday we find the following summary account of the first settlement of the immense tract of land known by the name of the "excess of Texas," but which is at present unappropriated by either of the United States or Mexican Governments. The account is appended to the notice of a new work lately published, descriptive of that country, by Mrs. Mary Austen Holley. Speaking of the Malthusian doctrine of excess of population, and of the alarm sounded by political economists that the Earth's capability of production was incompatible with the increase of the human race, the editor says: "The philanthropists of the California coming war, but cooled the hope that something might be devised to soften these calamities; but the enterprising and practical laughed at the whole farce, and set about exploring unknown regions. Among these practical men whom Malthus did not alarm, was Moses Austen, Esq. He was a native of Durham, in the State of Connecticut. He left that State for Virginia, to work lead mines. His not answering his purpose, he migrated to Missouri, to open lead mines there. After the treaty of 1829, made by Don Antonio and our government, Mr. Austen explored the prospect of making a fortune in Texas. This country was then known to any traveller; the sea-board coast had been pretty well explored, but information of the interior could not be obtained except from the Indians and hunters. In 1821, Mr. Austen obtained liberty from the supreme government of the Eastern

Internal Province of New Spain, to settle a colony in Texas. Mr. Austen died while making preparations for carrying his plan into effect. Before Mr. Austen's death, he enjoined it upon his son, Col. Stephen F. Austen, to follow up his intentions. This he has done with great energy and success. It is now only twelve years since he began to select his location, and fix his emigrants, in order to commence the great work of founding a colony. Never was there a fortune beginning to a colony in any age or country. A part of the provisions were shipwrecked, and the savages stole the rest, but Mr. Austen was not discouraged, for if they could not find buffaloes, they fed on horse-flesh, and preserved themselves until the earth was made to yield them food.

The savages were troublesome, but the colonists were too weak to make fight, and waited with patience until they gained strength, and then showed the men of the woods that they had a master. After many difficulties the colony began to flourish, and the number of the colonists is too large to fear invasion from any power, and they even think of attacking them. This territory of Texas is a large tract of good measure surveyed, and it is found to contain a most excellent soil. Its rivers are numerous, its harbors safe, and its climate salubrious. Nature has done every thing for men in that region. Some portions of the soil are as capable of supporting as many human beings to the square mile as the country on the banks of the Nile; and it has no adjacent desert to blind or weary the traveller, nor any task master to insist on controlling the energies of the erect man. Pyramids, or sculpture a Sphinx. In this region, from situation, and from the low, high and wavy lands, the summer suns are deprived of intolerable heat, and from the same physical causes, winter loses much of its severity. This country has perhaps never had a touch of civilization since it reared its head from the ocean, until Mr. Austin commenced his settlement in the West. The region of the wild man, the buffalo, and the bear, but more especially the wild wolf that come from the East and North to winter here; but it was without historian or poet until the autumn of 1831, when Mr. Mary Austin Holley, a relict of the Rev. Dr. Horace Holley, made a visit to Texas. She is a lady of first rate education, calm, philosophical, and well trained to thinking. She is fond of natural scenery, and an admirer of trees, and of the mineral kingdom. In the beauty of the title is at the head of this article, she has given us pleasant, and, we have no doubt, a fair account of the Texas, as far as she could see and judge, and as far as she could gather information from others.

It is a well written little book, and will give much light to those who think of emigrating to that country, and greatly relieve the political economist who grew hungry by thinking his fellow beings must starve, as the world was so sadly crowded with life. She considers it a fine place for such emigration; and there can be no doubt but that, if the British government were to grant a British colony in Texas, they would do more good than any other emigration than by an hundred laws of reform, which never increases their meat. The good lady sends forth a lament—not a deep one—over the diminishing tribes of Indians; she praises the Comanches for a sense of justice, while the Spaniards use the word as meaning anything bad. The savages and the Spaniards hate each other. The Comanches are civil to Americans. So we form our opinions. The Carconahuas are not great favorites with her. They annoyed the settlement, and were destroyed for their insolence. Mrs. May gives a curious anecdote of the Comanches worth noting. A party headed by two warriors, who, by their shrill voices, sang, whistled, and, and have, like them, various tunes, to denote the different evolutions and movements." Every thing says the philosopher, will be explained in due season. We believe it, for we have waited from children, to know what a shrill, screaming female voice was made for; and this is the first moment the question has been solved. However deep our sympathies for the children of the forest, they are destined to pass away to make room for another race of men, as the tree of the forest and the thick jungle of the cane patch must be exterminated by the axe, fire, and ploughshare, to make room for man's war, cane, cotton, coffee, and wheat. The people of Texas are better fitted than any other people to be historians of their infant struggle, and in a geographer of their new and important country. May we hear from her again, when she has been on another visit.

INTERESTING CONVERSION.—“Two Mongol-Tartar chiefs, from the borders of China, some years ago came to St. Petersburg, to acquaint themselves with the learning and arts of Europeans ; bringing this recommendation, that they were the best and most sensible men belonging to their tribe. Among other occupations, they were engaged to assist a German clergyman, resident in that city, in a translation of St. Matthew's Gospel into their native tongue. This work was carried on for many months, and day by day they were accustomed to collate, with the minister, such portions of the common task as one, the other, or all three had completed ; in the course of which, they would often ask questions respecting circumstances and allusion, as well as doctrines and sentiments contained in the book, which, to be faithful interpreters, they deemed it right to understand well for themselves before they could explain them to others. When the conversion was presumed to be as perfect as the parties could render it, the two raisangs (or chiefs) sat silent but thoughtful, when the manuscript lay closed upon the table. Observing something unusual in their manner, their friend inquired whether they had questions to ask. They answered ‘ none,’ and then to the delight and amazement of the good man—who had carefully avoided, during their past intercourse, any semblance of wishing to proselytise them—they both took a solemn oath, in the presence of the whole assembly, to be converted to the Christian religion, and with that part of the history, though exceedingly interesting, we have not to do at present. One remark which the elder made, and the younger confirmed, has caused this reference to them. He said, ‘ We have lived in ignorance, and been led by blind guides without finding rest. We have been zealous followers of the doctrines of Shakhahanani (the Po of the Chinese), and have studied the books containing them attentively ; but the more we have read the more we are secure they appear to be false, and our hearts remain unchanged. In perusing the doctrines of Jesus Christ it is just the contrary ; the more we meditate upon his words, the more intelligible they become ; and the length it seems as if Jesus were talking with us.’

Remarkable Providence.—The following epitaph is copied from a tomb in the vicinity of Port Royal, Jamaica:—Here lieth the body of Louis Caldé, Esq., native of Montpellier, in France, which country he left on account of the revocation. He was swallowed up by the earthquake which occurred at this place in 1693, but by the great providence of God, was by a second shock, flung into the sea, where he continued swimming till rescued by a boat, and lived forty years afterwards. —*Weekly Messenger.*

Earning the best getting.—Give a man work and he will find money.

From Fraser's Magazine. HELLS IN LONDON.

The officers of justice are regularly kept in the pay of the proprietors of gambling houses, or hells, through whom timely notice is always given of any information laid against the establishment, and the intended attack guarded against. If this be doubted, the same can be attested on oath, and otherwise proved beyond dispute. The expenses of some gaming houses in London during the season (seven months) exceed ten thousand pounds; what, then, must be the gains to support this advance and profusion of property? Elegant houses are superbly fitted up;—the most delicate viands and the choicest wines, with every other luxury, are provided to lure, and detain those for whom the proprietors' nets are spread. It is almost an impossibility to convict these wicked men under the present law; their enormous wealth is applied to the corruption of evidence, always unwilling, because the witnesses expose their own habits and culpability in attending these nefarious dens of iniquity. The sleeping partners are ever ready to advance money to oppose prosecutions, and often come forward to give evidence in opposition to the witnesses, and to blacken the character of those who offer their testimony; then there is always money to support those who may chance once in ten years to be convicted. Many practising attorneys, are connected with these establishments, who threaten prosecution for conspiracies; and not unfrequently fictitious debts are sworn to, and arrests for large amounts made, to keep witnesses from appearing at court on the day of trial. One professional man in the parish of St. Anne, has to my certain knowledge, supported himself for thirty-five years by lending himself in this way to the middling rate gambling houses at the west end of the town; his method is either to suborn or intimidate the parties, by threatening to indict them for perjury, or otherwise persecute them to utter destruction.

RELIGIOUS ESTABLISHMENT IN FRANCE.

According to the Code Napoleon, all the clergy of France are required to be educated in one of the French Universities, and there are also three schools of Divinity established by the state, in which they are in like manner required to obtain their theological education. One of these Seminaries is at Geneva, one at Strasburg, and one at Montauban, and they are all decidedly under Unitarian influence, and opposed to evangelical religion. In this state of things, the Evangelical Society of Geneva have established a new school of Divinity, and appointed four eminent Divines as professors, and made their appeal to Christians in England and the United States, to aid them by their prayers and efforts.

But it is inquired how students from this Seminary can gain admittance to the churches in France, under the regulation mentioned above. This is indeed a serious difficulty, but one which the Society hope will be obviated ere long by the progress of light and freedom. As it is, however, there is nothing to prevent students from the new Seminary from being ordained, and filling any place which they please, unpaid by the Government. Important situations of this description are daily opening, and vast fields presenting for cultivation by faithful laborers.—*Religious Intelligence.*

PLEADINGS OF THE FAIR SEX FOR TEMPERANCE.

Messrs. Ford and Durrell, have just published in a handsome octavo of 31 pages, Mr. Sargent's Address before the Worcester Temperance Society, issued at the Society's request. We cannot refrain from giving one of its beautiful passages, in which he illustrates an actual Appeal from our fair sisters:—*Christian Watchman.*

"In the town of Bennington, a name which can never be forgotten, the daughters have set us an example, in this moral revolution of the world, fully equal to that exhibited by their worthy fathers, in our great political revolution of old; six hundred females have petitioned the board of excise to grant no license in that town, for the sale of ardent spirit. What an appeal is this! The mothers, the daughters, the sisters, petition the constituted authorities of a town in behalf of their fathers, their husbands, and their brothers! Take not away from us, these petitioners may be supposed to say, take not away from us the happiness of our homes, the peace of our firesides; place not alluring sources, at the corners of our streets, to entangle the feet of those whom we love; do not mislead the steps of our fathers, and cover with shame those grey hairs, which we are commanded to honor; to stupefy the heads and corrupt the hearts of those to whom we are united in the closest ties, for better, for worse; let not loose upon the world a cold, calculating, mercenary body of men, who, for the sake of a little lucre, shall tempt our husbands with the drunkard's draught, and win away our children's bread; annihilate our hopes of happiness on earth; give us ashes for beauty and mourning for the oil of joy; and leave us, after a pilgrimage of consecrated misery, the helpless and homeless children, and the heart-broken widows of unprofitable drunkards!"

YOUNG MEN'S BAPTIST EDUCATION SOCIETY OF CINCINNATI.

The first annual meeting of this society was held at Cincinnati, on the 7th inst. Mr. Davis of this city, delivered the annual address. The extracts from their Annual Report which are subjoined, are laid before our readers because we think the sentiments and arguments are strictly scriptural; because there is no giving up of first principles, but (if the phrase be allowable), Bible foremost, they seek for the legitimate object of their pursuit, and with that light shining upon their path, aided by sound discriminating common sense, piously persevere. The most eminent Christians are liable as well as other men, to fall into extremes; and into such extremes it is feared, nay, believed, many have already fallen, in reference to the subject of gracious and acquired qualifications for the Gospel ministry. The authors of this Report seem to have imbibed scriptural and sound faith upon the objects before them; from which it is hoped they may never swerve. It adds no small degree of weight to the Report to say, that the Convention then in session adopted it as their view of these important subjects.

Our general object is to promote ministerial education, and thus to increase the power and efficiency of the Christian ministry—an object which, in point of importance, yields to no other, save one; and that is, the exercise of the office of a Christian minister—the preaching of the Gospel—the sacred employment of preaching Christ and him crucified.

Preach the word—Preach the Gospel to every creature, are the precepts, or rather are different forms of the precept of the New Testament, pointing the disciples of Christ to the great instrumentalities which they are to use for disseminating the saving knowledge and the benign and blessed influence of his Gospel. The paramount claims of this instrumentality cannot be too often repeated, too strongly urged, or too deeply imprinted on our minds. Justly has it been said, that it stands in the front rank among the instrumentalities which the Scriptures authorize for this purpose, and that it stands there alone, leaving all others far behind;

that it stands above, immeasurably above all others, leaving them altogether subordinate in their claims to regard. It finds claims to this high pre-eminence in the express command of the Head of the church, in the fact that it can be used under all circumstances of human society, and in the fact that the living voice of the preacher carries truth to the hearts and consciences of those who hear, far more effectively than any other method of communication. The preaching of the Gospel therefore by those whom God by his grace has qualified for this work is a matter of transcendent value. If this be so, then, to increase the power and efficiency of those who engage in this sacred employment, is no less truly a matter of high moment. At this we aim in promoting ministerial education.

In the remaining part of this report, a few thoughts will be thrown out in answer to the following inquiries, viz: 1. Is ministerial education needed? 2. If it is, what kind and degree is needed? 3. What are the best plans for promoting it?

1. The first inquiry is, Is ministerial education needed? To determine this, let us look at the qualifications which a minister needs. These are twofold—spiritual and natural. The spiritual qualifications embrace the graces of the ordinary Christian and the peculiar mental exercises of those who are called of God to the ministry. These are the gift of God, not as a knowledge of astronomy, or philosophy, or medicine, or of any trade or profession, might be called the gift of God. They cannot be learned; but they must be wrought in the soul by the energies of the Holy Ghost. And these qualifications are indispensable; nothing will compensate for their absence; they are always to be made the first inquiry in ascertaining the fitness of any one for the ministerial office, and if they are wanting, further inquiry is precluded. But where these are found, natural qualifications are also to be sought for, in connection with them. To be a good minister, one must be "apt to teach." Good native talents and acquired knowledge must be possessed. The acquisition of knowledge is the business of education.

To repeat what has now been said in another form, a minister must have a head that knows, a heart that feels, and a tongue that can speak. The feeling heart cannot be had by learning nor study; it is the gift of God—the work of the Holy Spirit. But knowledge and the ability of communicating it, are the result of education.

To teach is a prominent part of the business of a minister of the Gospel; but he must know—he must not only feel—he must know and be able to speak, before he can teach; he must therefore be educated. But, says one, it is spiritual knowledge that the preacher wants, and the schools cannot furnish this—human teaching cannot furnish it. Suppose then, for a moment, that the Spirit of God imparts directly all the knowledge that a preacher needs, so that when he ascends the pulpit or the stand, without previous meditation or study, he can truly say that he gives attendance to what God tells him, or what the Spirit suggests to him, what would be the consequence? The infallibility of the preacher. But no one can have the hardihood to maintain this. Let us then hear no more about the uselessness of learning and study to a preacher of the Gospel, for the contrary must be the lesson of every man's experience, as well as the dictate of common sense. Every man is sensible that he knows only what he has learned, and it is a first principle of common sense, that no one can teach more than he knows. The need of education for ministers may be inferred from the example of Christ. During his three years' ministry on earth, he was the instructor of those who became apostles; he taught them—he said many things to them. When the apostles were afterwards inspired and had committed his instructions to writing, then the young preachers were to study these records. Timothy was directed to give himself to reading—to study. In the absence of an institution for the purpose, he was to educate himself. It may be inferred from the case of Paul, whose superior success in his Master's service, we may, in part, at least, ascribe to his superior learning. It may be inferred from the fact that a knowledge of the geography of the countries, and of the manners and customs, alluded to in the Bible, is necessary to illustrate the sacred page. In one word, if ministers need no education, then the churches need no ministers; for it were as true to say, to the Holy Spirit imparts directly and immediately to the new convert all the knowledge that he needs to guide him in the Christian life, as to say that the Holy Spirit imparts directly and immediately to the preacher all the knowledge which he needs in the exercise of the ministry. But we need not argue this point. Prejudice is the only obstacle to an affirmative answer. Let us prosecute our purpose, and give a good education to as many of our young ministering brethren as we can, and we shall disarm prejudice of its force.

The spontaneous preference, which all persons, free from prejudice, are ready to yield to a preacher who has had the advantages of education, may be illustrated by the following incident. In the vicinity of one of our literary institutions where several young Baptist ministers were pursuing their studies, church members were violently prejudiced against colleges and college-trained ministers, had passed a vote, that they would admit no one from the neighbouring institution into their pulpits. Shortly after this they sent to a minister their request to preach at the institution, whom they did not know, but with whose preaching they supposed, from information they should be pleased. The minister agreed to attend and preach for them on the day named in their request. Circumstances however prevented his going in person; he therefore engaged a young ministering brother, who had nearly completed his studies at the institution, of which he was a member, to go in his stead. This young brother was unknown to any of the church. He came to the place at the hour appointed; and with a fluent and ready utterance, with a warm heart and fervent spirit, and with a well furnished mind, he delivered his Master's message. The members of the church, who supposed all this while that the preacher was the individual for whom they had sent, and who had never been in a literary institution, were delighted. Their hearts were opened. They pressed him to visit them again, to which he consented. In the mean time, they ascertained who their preacher was, that he was a member of the neighbouring institution. But they had committed themselves; he had gained their hearts, and the approbation of their judgment. It was the end of their prejudice against learning in a minister. After this, they were ready to admit and to act on the principle, that learning cannot make a minister, but that it can greatly increase his power of being useful.

Our next inquiry is, What kind and degree of education is needed? To the first part of this inquiry our answer is short. A knowledge of the Scriptures, and of the subjects which they unfold, together with a competent skill in the use of language, is the kind of knowledge that is wanted. But the extent—to ascertain this, we may consider how much there is to be known,—and how much may be turned to the most useful account. The field of knowledge is boundless. The Bible is the great fountain of that knowledge which the Christian minister needs to possess; and it is inexhaustible. The important subjects which its pages spread out before us, are sufficiently numerous and deep and intricate to employ even the whole life of

the most active and the profoundest mind. The field of labor must therefore be entered before the field of knowledge is fully explored.

A glance at the field of labor may assist in determining how far the field of knowledge is to be explored before entering upon active service. Our attention must now be directed to the condition of society generally—to the degree of culture possessed by the great portion of the community—to the degree of culture best adapted to move the majority of minds—to the wants of our churches and the condition of destitute regions—and to the circumstances of those who are entering upon the work of the ministry. The estimate of some is, that in mental culture and general information, the minister of the Gospel should be at least equal, if not superior to the best educated and best informed class of society. And in this view, a period of from six to eight years is thought necessary for a thorough theological education. If the question be, What is desirable? perhaps the answer could not admit any thing short of this. Indeed there are stations where this seems not only desirable, but almost indispensable. Let the already existing institutions in the older parts of our country provide for these stations; and let it remain with those institutions, and the men connected with them, to operate by this standard. The desirableness and value of an education according to this standard, we shall most readily acknowledge.

But, what is practicable? what does the state of our churches and of destitute places within our borders demand? We answer: it demands a short course of study, say from one to two or three years—a course of study that shall at least break the crust of ignorance in which the uneducated mind is enshrouded, and loose the tongue so that it may give voice and forcible utterance to the thoughts which are prompted by the heart that swells and glows with love to God and man. We want a course of study, reading, writing, &c. shall make our young brethren who have been called to the work of the ministry, well acquainted with the English language, and give them skill in the use of it, and which shall unfold to them the treasures of the English Bible. We say, the English Bible. We do not undervalue a critical and thorough knowledge of the languages in which the Scriptures were originally written. To the accomplished theologian, it is highly important, if not indispensable. But to be a good and successful preacher of the Gospel, it is not necessary. It costs time—precious time, and toil, and money, to acquire this knowledge. The circumstances of our churches and of the people do not allow this expenditure, and at present we must be content with what is practicable. We repeat—let a short course of study be marked out for our preachers, which shall aim at two things—first, to give them a good knowledge and skill in the use of the English language, and second, to unfold to them the treasures of the English Bible. There is without doubt, in our churches, many a young brother, whose mind, by such a course of study, would be roused to action, would find out its own energies, and would be vastly accelerated in his career of usefulness to the cause of our Redeemer.

The following letter from Mr. Bennett to the Rev. S. Sawyer Mallery, of Willington, is one of latest date from that place, and is by brother Mallery kindly committed to our disposal. We lay it before our readers with pleasure.

RANDOLPH, May 1st. 1833.

MY DEAR BROTHER MALLERY,

Your welcome letter of September the 5th, 1832, reached me safely on the 22d of March, and had it not been for my contemplated removal here, I should have answered it earlier. We arrived here on the 23d of April, and are now in the far famed city of Pagodas and Idolatry, and for the first time in our lives in the very full where years of longing desires, have wished to place us. We have heretofore been only on the very outskirts of an extensive kingdom, a kingdom of darkness, of idolatry, desolation and death. Wherever we turn our eyes, the monuments of heathen imagery meet the sight, and every eight days the deluded throng are on their way to low and worship, and present their offerings. When one really sees the immense mass of people, and knows on what their thoughts are fixed, the work of their conversion, and civilization, rises from a mole-hill, as seen in imagination, to a mountain in reality. But revelation assures us, that the truth will prevail—and though now darkness and death reign, it will soon disappear before the dawn of the Sun of Righteousness. Yes, my dear brother, and I would hope that ere another thirteen years has passed, we shall be permitted to see as glorious outpourings of the Holy Spirit even in this land, which has been so long fouled by the filthy footsteps of the Great Destroyer, as have been witnessed in our native country. But I do assure you it requires no little quantity of faith to believe any great moral renovation can ever take place, in this city and country, when we see how indelibly the thoughts, feelings, and very life of the creatures around us, are interwoven with their idol worship. I have seen multitudes on their way to the great Pagoda, see multitudes on their way to the great Pagoda, "messengers of mercy," to those who came to worship, and prayed God to prepare their hearts for the truths which they contained. In the same throng were seen the aged matron, leaning on her staff, the man of business in his gayest dress, parents, with each a child, who scarce knew good from evil, the Myowoon, and his train, with various other officers of Government, and a mixed multitude of various sizes, shades and shapes, all on the same errand, to bow and supplicate, before an immense heap of brick and mortar, tinseled and glitter, where the parents teach their children to close their hands together, and bow to Parah, (the Burman name for Deity), thus teaching them to venerate images and pagodas from their very birth—the old grandmother, looking forward to the time when she shall be born a man in Nat country, and others devoutly worshipping, that they too may be highly privileged with a residence in Nat country, on their leaving this world, looking upon the many transmutations, of beasts, birds, and insects, to which they suppose themselves subject, as curses either for sins committed in a former state, or punishment for crimes in this—and many other fables, of which I have not either the patience, talents nor time, to write you; and, when I have beheld all this, and much more, my heart has bled within me, and I have asked the question, "Can these dry bones live?" Is it possible? Yes, thanks be to God who giveth us the victory, through our Lord Jesus Christ, it is possible, and highly probable too, that very many, even of this same throng, will yet sing redeeming melody. But when, O when will this golden age arrive? You may never hear of it, and I may never see it, but as the Burman saying is, "like as a cart-wheel follows the footsteps of the oxen, so effects follow causes," and though this is often used by them to prove their ideas of fate, I would use it to show that all the parts and portions of the Holy Scriptures, which have been distributed, and are distributing among them, will yet as surely bring forth fruit.

We are very happy here, though shut out from almost every ray of civilized light, and surrounded by a daily and a nightly din of heathen noises, and to our notions of things, inevitabilities. We have thus far been preserved in good health, though it is the hottest season of the year, and living in a house which is only covered with mats, through which the sun sheds his beams in various places—and which will not protect us from the rain at all, though we hope soon to have a good roof put on. All the houses (except tiled ones,) are unroofed soon after the rains, to save the city from complete destruction by fire. The thermometer in the middle of the day, rarely less than 100°. We are daily reading Burmese books, and endeavouring to get the language, but it is hard work for me. O, I desire to be able easily to convey to the minds of the people, the news of Christ crucified. It is not difficult to obtain sufficient of the language for ordinary purposes of business, but to convey religious truths, clearly and distinctly, is quite another thing. As to myself, I feel that I am the weakest and most sinful of all the missionary flock, yea, more so than the veriest babes in Christ at home, and that I should ever have been permitted by a kind Providence to see this country, after all my stubbornness, and dispute, ere I left home and all its endearments, is to me a wonder. May my few remaining days be unreservedly consecrated to the service of dear Jesus, and many souls saved through our feeble instrumentality.

I am, dear brother, affectionately your friend and ever,

C. BENNETT.

From the Bap. Weekly Journal.

DO THE DISCIPLES IN AMERICA DRINK SPIRITS?

The subjoined remarks were made by brother Wade, while the Report on the subject of Temperance was under consideration in our recent General Meeting. The query had been started—not whether the Temperance cause is entitled to the hearty support of every disciple of Christ—but whether it was expedient for the Meeting to act on the subject. The remarks of brother Wade, few and simple as they were, produced a thrilling effect. And deservedly. Only think of it, Christian reader,—the people in Burmah looking at America, and asking, Do the disciples in America drink ardent spirits? And think too of the effect of their learning that this is the fact—the pagan Burmans turning away in scorn from the religion of Jesus, for allowing what they look upon as irreligious and immoral, and the little band of Christian Burmans, seduced by our example into a ruinous habit. O that the disciples in America may beware of causing their brethren in Burmah to stumble and fall, and that our missionaries in Burmah may soon be able to say to the inquiring Burman, that "No disciple in America drinks ardent spirits."

"Mr. Moderator,—I feel interested that this report should be adopted, for I think it will help some in Burmah. It is contrary to the religion of the natives there, to taste intoxicating liquors. And the native converts have often asked the question, 'Do the disciples in America drink spirits?' We smoothed over the matter as well as we could; but truth obliges us to say, 'They do drink a little, according to the custom of the country.' Soon we found that the native Christians, in imitation of their elder brethren in America, had introduced among themselves the practice of drinking a little, and that embracing Christianity began to be associated in the minds of the natives with the liberty to drink spirits; and that on this account, christianity was becoming a stench in the nostrils of the heathen. We were alarmed, but knew not how to check the evil until we heard of temperance societies as becoming general in our native country; then we took a decided stand; and I hope this report will be adopted, for it will materially help our cause, if I am able to go back and tell the church in Burmah, and the heathen too, that the American churches in the east and west have raised their united voice against drinking ardent spirits."

For the Christian Secretary.

WHAT I LIKE TO SEE.

I like to see twenty or thirty gentlemen assemble at a church door a few minutes before divine service commences, and instead of entering the house and repairing to their respective seats, thus preparing their minds for the solemn exercises of the day, I like to see them engage in conversation, and hear each relate all he has seen, heard, or thought, during the previous week,—and, if possible, take their stands in such a manner as to prevent, or render extremely difficult any entrance into the church; as this will show the solemnity of their minds and the object of their assembling at the house of God.

I like to see the young men of a congregation stand on and around the steps of a church door while the people are assembling, and if any females attempt to force their way through the crowd into the house, store them rudely in the face, indulge themselves in free remarks respecting their dress and looks, and laugh at their general appearance; as this will show their politeness and good breeding.

I like to see people, old and young, lounge round a church door till divine service has commenced; and then each rush in with the greatest haste, and make as much noise as possible, and thus entirely interrupt the exercises for several minutes; as this will show their sense of propriety and respect for divine things.

I like to see people late at church—see them enter fifteen or twenty minutes, or even half an hour after the exercises have commenced,—if possible, in prayer time; and instead of entering the first empty slip or pew, brush up the broad aisle with as much noise as possible, or sufficient to disturb the whole congregation, and if there happen to be any strangers in their seats, compel them to walk out, and seek for seats elsewhere, thus causing ten or a dozen pews doors to be opened, to accommodate them with a seat: as this will show the benevolence of their hearts, and their regard for those who have assembled for the object of prayer and praise.

I like to see parents take their children to meeting and allow them, during the whole of divine service, to laugh, play, and kick their feet against the seats, and make as much disturbance as possible, as this will show the activity and sprightliness of their little ones.

I like to see a congregation, especially the younger part in the galleries, as soon as the minister rises to pronounce the benediction, (even before he commences) start from their seats, and rush out of the house with all the haste imaginable, as this will show that they have not lost the use of their limbs, and will clearly exhibit to all, the joy, pleasure, and happiness that they experience, while attending in the house of God.

Mr. Editor, will you tell me what you like to see?

INDICENCY.

We like to see sons follow the examples set by fathers; but not when fathers set the example of congregating in or around a church door to do up their gossip; and less yet do we like it, if such fathers happen to be members of the church; for such a practice seems to show that professors of religion mistake their duty, and have very little sense of propriety.

We like to see males and females, both old and young, in small groups knotted together, in the avenues leading out of a church, and there whispering and tittering, while they so effectually obstruct the way, that hundreds behind cannot leave the house. This shows a superlative contempt for the accommodation of all who wish soberly to retire, and cannot.

We like to see all such odious, unmannerly, impious, and irreligious practices as the above, abandoned, and all persons who come to a house of worship, conducting more agreeably to the rules of

DECENCY.

Religion in Tennessee Penitentiary.—Governor Carroll of Tennessee, in his late message to the Legislature of that State, says of the convicts in the State Penitentiary:—

"A large portion of them have manifested the deepest contrition for the errors of their past lives, and an anxious concern for their future happiness. About twenty have professed religion, and with the exception of a few, their attention to religious worship, Sabbath schools, and the rules of the prison, give the most flattering proof of the sincerity of their professions."

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 7, 1833.

WESTERN CORRESPONDENCE.

NO. 10.

Hartford Dec. 2, 1833.

DEAR BROTHER,—

I have hastened to give you the concluding number of this series of Western Correspondence. I left Pittsburgh on Monday evening, Nov. 18, at 8 o'clock, in the stage for Philadelphia. In travelling at the West, the people seem to "love darkness rather than light," for the stages as I learned by report as well as by experience, usually set off at night. The reason which I heard assigned is, that merchants wish to spend the day doing business in the cities, and think this arrangement a saving of time. The Rev. Mr. Kirk of Albany, became my companion in travel, from Pittsburgh. We breakfasted at Blairsville, on Tuesday morning, and soon after found ourselves ascending "the everlasting hills" of the Allegheny. We crossed the Chestnut Ridge, the Laurel, and what is called by way of eminence the Allegany.

During the whole of Wednesday the scenery was picturesque, and in some instances truly grand. The limpid Juniata river, the Pennsylvania canal, and the turnpike ran parallel and near together. On each side of the valley are large mountains, lifting their proud summits to the skies. The road hugged the northern mountain, and was frequently so narrow that the wheels passed within a few inches of precipices, some twenty, thirty, or sixty feet, with not even a rail for protection. We passed through some pleasant villages, among which were Huntingdon, and Lewistown. At midnight we reached Harrisburg, the seat of government for Pennsylvania. By moonlight, I had a hasty glance of the Capitol, the edifices erected for the public functionaries on each side of it, the meeting-houses, &c. and was very favorably impressed with the simplicity and beauty of the town.

Our journey on Thursday was in the valleys of the Susquehanna and Schuylkill, said to be the most pleasant part of Pennsylvania. Numerous villages are on this route. Lebanon, Reading, Pottersville, and Norristown, are peculiarly beautiful. The land is excellent and under a high state of cultivation; the houses are neat and plain, reminding one of the simplicity of the original founder of the state. My attention was often attracted to the barns. Very many are constructed of stone, and of large dimensions; and they really appear more like the comfortable habitations of men, than the abodes of irrational beings. The Pennsylvania is truly "merciful to his beast," and no doubt finds his reward, not only in the excellence of his cattle, but in the consciousness of having done right.

After riding three successive nights and days, I reached Philadelphia, about 8 o'clock on Thursday evening.

I can think of nothing which occurred in the conclusion of my journey worthy of remark, except that in New York, I spent the Lord's day, and on the Monday morning following, I had the privilege of attending the Ministers' meeting. Our Baptist ministers have the custom of meeting at 9 o'clock on every Monday morning, for mutual edification and prayer. The particular object of prayer is the success of the preaching on the preceding day.—Difficult passages of Scripture are sometimes considered; interesting facts communicated; and advice in difficult cases given. The meeting must, I think, have a tendency to strengthen the bonds of fraternal love, and to give greater efficiency, as well as pleasure to ministerial labor. May God bless them at every sitting, and may their prayers be answered in the abundant success which he shall give to their united efforts to advance his blessed cause.

I arrived home on the day before our annual Thanksgiving, and in view of the numerous blessings conferred by kind Providence, upon me and mine during this protracted separation, felt increased obligation, in the services of that joyous occasion, to "enter his gates with thanksgiving, and his courts with praise."

Yours, DELTA.

At the monthly concert of prayer at the Baptist conference room in this city, on Monday evening, some facts were laid before the assembly by the Rev. Mr. Davis, which were not only deeply interesting to all, but to many, entirely new. These statements were the fruit of information obtained during his recent attendance of the Western Baptist Convention, at Cincinnati, and being much in company with those indefatigable and devoted missionaries, brother and sister Wade. His first topic was the particular feelings and views of Western Baptists; and the origin of their peculiar jealousies in regard to ministerial education, and the prosecution of the missionary and other benevolent enterprises. It was the recital of certain facts in connection with the origin and existence of their peculiar sensibilities, that were new to many hearers, and not the general causes of their jealousies, and aversion to a learned ministry. These we deem common to both the descendants of Virginia and New England; in both of which once existed odious and domineering religious establishments. These established churches were served by a learned ministry; and under the ecclesiastical laws, the early Baptists both at the North and South, were oppressed, degraded, fined, whipped, imprisoned, disfranchised, despised. As it was natural for the mass of those who suffered, to make no distinction between the qualifications of the clergy, and those laws which sustained them, the learning of ministers was confounded with the ideas of ecclesiastical oppression; and hence the prejudice against both learning, and ministerial support: which groundless fears are now nearly removed at the North, and are fast diminishing at the South and West.

But this is wandering from what we had in mind to say concerning the Karens. We have not before heard it said, that the number of this interesting people was estimated at seventeen millions; but such is

the fact. And with calling upon the name of God. Their trade expected to give them made known to the hearing the tradition fact, that they had ed the word of God tradition which had to generation, from and songs; for the place such implicit in the printed word cal facts, and de der at any state they hear from t Lord," every dou silences further in Such are seventeen clustering around stretched arms imp word of God. You they," O give us th but have lost it. The Missionary re print them; neith paper, and to hire not translate them do it as fast as we heart-rendering to remarks exclaim give us quickly the have lost it!" Christians, how fa or efforts, are the and the Gospel of and cheer the whole Missionary cause. beg leave to ask Times," if in view not feel ashamed b lishing a few week purporting to be b which the Devil el his own choice, at tell with lost soul bees, to suppress Beebe, do you no disgrace the men v of life, to these bo and again, brother mistake, and beco not in word and t

CONNECTICUT.

The first examining Seminary, commenced last week, under the supervision of Mr. G. M. Ball, were both a thorough mental accuracy with which propounded by the he quite at home in that they had not the day; therefore do, was given.

The Committee entire satisfaction need during the term have received instr

There is now a arise to an elevat ions of our count dents, and funds.

hoped that the par will send their son At the close of th made by the Presi vis, of this city. Mallery, of Willing There is now to Among the import resolution not to u until at least nine the treasury. Mr. collect the subscrip and the Rev. Willa subscribers will b confer a great favo ness. There are d have not yet subsc a with an opportu substantial way. transmitted by the It was deemed that a philosophical cured for the Instit appointed to solicit N. B. The next instant.

We are requested Rev. J. M. Graves, church in Canton, in will this week comm Y. to be stationed fellowship of the cl that he may ever f pendence on God, th that wisdom and gra ingly useful in his n

The Rev. Gustav Church, Hartford, is Pastoral Office of Cincinnati, Ohio. Sh tion, we trust he w in the West.—Chris

Our brother at Ut mistakenly credits a Christian Watchman retary. We do not as we were a few w the Watchman due of credit, which it b selves,

the fact. And without any idols, or any religion, are calling upon the missionaries to give them the word of God. Their tradition that white foreigners were expected to give them the knowledge of God, has been made known to the public; but we do not recollect hearing the tradition represented as embracing the fact, that they had once, in ages not known, possessed the word of God, and had lost it. But such is the tradition which has been transmitted from generation to generation, from time immemorial, by popular odes and songs; for they have no written language. They place such implicit confidence and unhesitating faith in the printed word of God, in respect to both historical facts, and doctrine or precept, that let their wonder at any statement be what it may, the moment they hear from the sacred page, a "Thus saith the Lord," every doubt is at an end, confiding faith sciences further inquiry,—and their minds are at rest. Such are seventeen millions of human beings, who are clustering around the missionaries, and with outstretched arms imploring them saying, "give us the word of God. You are the white foreigners, (say they,) O give us the word of God,—we once had it, but have lost it. Why do you not give it to us all?" The Missionary replies, "we have not men enough to print them; neither have we money to buy types and paper, and to hire them printed. Besides, we must first translate them into your language; and we will do it as fast as we can." &c. Brother Wadsworth says it is heart-rending to hear the Karens in answer to such remarks exclaim with redoubled earnestness,—"O give us quickly the word of God,—you have it,—we have lost it!" We mention these facts to show Christians, how far in advance of our prayers, or alms, or efforts, are the calls of perishing men for the Bible, and the Gospel of the grace of God; and to quicken and cheer the whole church of God in the Bible and Missionary cause. Where we discuss this subject, we beg leave to ask the Editor of the "Signs of the Times," if in view of such facts as the above, he does not feel ashamed before God and the world, for publishing a few weeks since, a blasphemous dialogue, purporting to be between the Pope and the Devil; in which the Devil claims Bible Societies as an engine of his own choice, and by which means he expects to fill the world with lost souls, despite the efforts of his Unholy ones, to suppress the Bible? Say, brother Gilbert Beebe, do you not feel guilty for lending your aid to disgrace the men who would give the Bible, the light of life, to these benighted millions? O think again, and again, brother B. and may you soon see your awful mistake, and become the friend of God indeed, and not in word and tongue only.

CONNECTICUT BAPTIST LITERARY INSTITUTION.

The first examination of the classes in this infant Seminary, commenced on Tuesday last. The English and Classical department, the former under the tuition of Mr. Granger, and the latter, under that of Mr. Ball, were both very respectably sustained. The young gentlemen had evidently received, for the time, a thorough mental training. The promptness and accuracy with which they answered the questions propounded by their able instructors, showed them to be quite at home in their studies. It was understood, that they had not been informed of the lessons for the day; therefore a fair sample of what they could do, was given.

The Committee of Examination expressed their entire satisfaction in the course which had been pursued during the term. The number of students who have received instruction, is 69.

There is now a fair prospect that this seminary will rise to an elevated rank among the literary institutions of our country, if its friends will but furnish students, and funds. The facilities are abundant. It is hoped that the parents and guardians of our youth, will send their sons to enjoy them.

At the close of the examination, brief remarks were made by the President of the Board, Rev. G. F. Davis, of this city. Prayer was offered by Rev. S. S. Milley, of Wallingford.

There is now to be a vacation of two weeks.—Among the important acts of the Trustees, was a resolution not to incur any pecuniary responsibilities until at least nine thousand dollars should be paid into the treasury. Mr. John Beaumont was appointed to collect the subscriptions on the east side of the river, and the Rev. William Bentley on the west. As the subscribers will be called on in a few days, they will render a great favor by having the amount in readiness. There are doubtless many in this State that have not yet subscribed, who will thus be furnished with an opportunity of expressing their good will in substantial way. Their donations will be cheerfully transmitted by the agent.

It was deemed by the Trustees quite important that a philosophical apparatus should be at once procured for the Institution; and the Rev. H. Ball was appointed to solicit donations for this object.

N. B. The next term commences on the 18th instant.

We are requested to state, that by the request of Rev. J. M. Graves, his pastoral connection with the church in Canton, is amicably dissolved. Mr. Graves will this week commence his removal to Auburn, N. Y. to be stationed there. He carries with him the fellowship of the churches; and our earnest wishes, that he may ever feel such entire conviction of dependence on God, that he may seek daily, and obtain that wisdom and grace, which shall render him lastingly useful in his new and responsible field of labor.

The Rev. Gustavus F. Davis, pastor of the Baptist Church, Hartford, is unanimously invited to take the Pastoral Office of the Enon Baptist Church, in Cincinnati, Ohio. Should Mr. Davis accept this invitation, we trust he will exert a highly salutary influence in the West.—*Christian Watchman.*

Our brother at Utica, in the Register of Nov. 29, mistakenly credits a letter of Rev. G. F. Davis, to the Christian Watchman. It was from the Christian Secretary. We do not consider the thing important; but as we were a few weeks since corrected for not giving the Watchman due credit, we now volunteer (in self defence however) to shield that paper from a burden of credit, which it belongs to us in duty to bear ourselves.

A WORD TO OUR SUBSCRIBERS.—The twelfth volume of the Secretary is nearly closed, and we hereby tender our acknowledgments to those subscribers who have duly paid for their papers; it gives us pleasure to say, that the number of such is by no means small. There are other readers however, who are requested, to forward as soon as may be, the balances due from them. The expenses of the publication are constant and large, and it is hoped there will be no need of doing more than to put those in arrears in mind of the fact. Information should be immediately given, by those who design to become new subscribers at the beginning of the next volume; and the late increase of our list induces the expectation that many more will give their patronage.

We have received the Minutes of the Salem Association held at Salem, Mass. Sept. 25 and 26, 1833. Sermon by John Holroyd, from 1 Cor. iii. 9. Avery Briggs, Moderator, C. O. Kimball, and R. Babcock, Jr. Clerks. Churches 24. Ordained ministers 22, and 11 unordained. Added by baptism, 232. In the Sabbath Schools, 27 in number, connected with the churches of this Association are, teachers 513; scholars 3394; of whom 35 have professed religion in the year, and 27 teachers. The Treasurer reports \$1800 dollars received for various objects. Next meeting to be held at Newburyport, on the fourth Wednesday of September next. The manner in which their business is done indicates deliberation and intelligence, and their Minutes are admirably drawn up, presenting in a tabular view a history of the body.

We have been favored with the Fifth Annual Report of the New Hampshire Temperance Society, by which it appears, that a becoming zeal and unity mark the proceedings of the friends of religion and humanity, in that state. The Report is an able one; and at a future day we may give an extract from the argument against the traffic in Alcohol.

THE PROTESTANT MAGAZINE.

We again call the attention of the public to this valuable periodical, published in New York, by Rev. C. C. P. Crosby. It is a work too much needed at the present day to be neglected. While Catholics are busily employed in casting their toils around the enlisted sons of America, it becomes every one to be informed upon the whole subject. The Protestant Magazine is intended to unmask error, and is in able hands. F. J. Huntington, agent, Hartford.

THE CHRISTIAN GLEANER: or a passage of Scripture, with a brief devotional exposition for every day in the year. Translated from the French. Amherst: J. S. and C. Adams. 1834. 16 mo. pp. 316.

From a short time devoted to the examination of this volume, we have no hesitation in recommending it as a "feast of fat things" to a devotional mind. Nor do we believe that any backslider or lukewarm Christian can read it without feeling himself reproved or warned. The expository remarks are from men of eminence in piety and learning. Let a lover of the Bible place this little manual of devotion near it, and when he reads a morning portion of the former, he will find it good to read what bears the date of the day in the latter. It is beautifully printed and done up.

A State Temperance Society met in Middletown, on Tuesday the 3d inst. As we could not attend it, we must wait for its details from others.

MORMONISM IN MISSOURI. It will be recollected that the Mormons were ordered out of Jackson Co. Missouri, not long since, by a meeting of hot headed people. We have now a lengthy account in the New York Commercial Advertiser, of repeated and violent attacks upon them by mobs, destroying their houses, stores, goods, &c. for a number of successive nights. The Mormons, driven to desperation by these outrages, took arms in self defence, and it appears by the statements given, they have dealt death and bloodshed to their lawless oppressors, with a liberal hand; some of their own party having fallen in the contest. Our information left them in a state of civil war. The heart sickens at the recital of such enormities; and one cannot refrain from fearful anticipations, in view of the increasing instances of disregard to the rights of citizens, of life, of social peace, and resort to combinations and brute force, to accomplish wicked and unlawful purposes, or purposes of revenge.

PRESIDENT'S MESSAGE.—To give this document as early as possible to our readers, an entire page of the paper is devoted, to the exclusion of other matter prepared for this week. This course, we suppose, will meet with general approbation, if we abstain from commenting upon it. To Congress, then, and to community at large we dismiss it, with this one remark, that if as a people we do not appreciate our present national prosperity and peace, we are of all nations most ungrateful and ill-deserving.

STEAMBOAT NEW ENGLAND.

We have the Report of the Board of Examiners appointed by the Conn. River Steamboat Company, to inquire into the causes of the explosion. Published by the Company. The Board give it as their unanimous opinion, "That the explosion of the Steamboat N. England was caused by the pressure of steam, produced in the ordinary way, but accumulated to a degree of tension which the boilers were unable to sustain." The Board are in our opinion peculiarly felicitous in coming unanimously to the same conclusion which had been previously drawn in the minds of perhaps nine tenths of the community, and from which not one of the sufferers will ever dissent. The most important inquiries are, as we believe, yet unanswered. How came this amazing accumulation of steam, which the Board say, (page 18) could not have been less than an expansive force of three millions of pounds to each boiler? Is the engineer blameable for it? Was it accidental? Might it not have been avoided by due care? These are the queries that press upon the public mind, and upon which the Board observe a very discreet silence. The mass of scientific speculations and illustrations, together with the description of the form and construction of a boiler, spread out in this report, will but poorly requite the pains of the wounded, or griefs of the bereaved; to say nothing of pecuniary losses sustained.

The following gentlemen composed the Board—B. SILLIMAN, Professor of Chemistry, &c. Yale Col.

lege; W. C. REDFIELD, Engineer, and Agent of the Steam Navigation Co., N. York; D. OLMSTEAD, Professor of Math. and Nat. Phil., Yale Col.; D. CORLEAND, Engineer, and Manufacturer of Steam Engines, Hartford; J. J. LAWSON, Engineer of the Steamboat C. J. Marshall.

From the Intelligencer of Tuesday Morning.

The first session of the twenty-third Congress opened yesterday with an unusually full attendance in the House of Representatives, and a considerable majority in the Senate.

In the Senate, the Vice President being absent, the Chair was taken by the President pro tem. of the Senate, Mr. White, of Tennessee.

In the House of Representatives, Andrew Stevenson, of Virginia, was re-elected Speaker, without any regular opposition. Walter S. Franklin of Pennsylvania, was, on the third ballot, chosen clerk of the House; no other business besides swearing in the members, was done.

General Intelligence.

FURTHER PARTICULARS OF CAPTAIN ROSS.—The spring and summer of the present year afforded the desolate party more cheering hopes. The ice opened on the 11th of August, and on the same day that Capt. Humphreys, in the Isabella, tried to reach Leopold's Island, they arrived there. The former could not cross the ice, and was driven by a N. W. gale to the Southwest, up Prince Regent's Inlet. The party remained until the gale had departed, and having crossed when the Isabella was to the southward they passed to the northward of her, having gained the south shore of Lancaster Sound, they nearly reached its entrance before the Isabella overtook them. It is impossible for any description to do justice to the feelings on either side at meeting. None but those who have been in a similar situation can form any idea of what passed in the minds of men rescued from such misery by the hand of Divine Providence; nor can the feelings of him who was selected as the instrument of mercy be fully appreciated.

The party were not more reduced than might have been expected. They have now recovered from their sufferings. The circumstance that Capt. Ross was rescued by the ship he commanded in 1818, is a curious and happy conclusion of the voyage, the result of which has been to establish, that there is no new [N. W.] PASSAGE SOUTH OF 74 DEGREES.

The country discovered, which is larger than Great Britain, has been named Boothia, after Felix Boothie, Esq. Sheriff of London in 1829, who much assisted Capt. Ross in fitting out the expedition. The true position of the magnetic pole has been discovered, and much valuable information obtained for the improvement of geographical and philosophical knowledge. Capt. Ross had a good opportunity of verifying his former survey of the west coast of Baffin's Bay, which every master of a Greenland ship can testify to be most correct.

Only three men died during the voyage, two of whom were men whose constitutions were unfit for the climate. On the whole, it may be truly said, that this expedition has done more than any that preceded it; and let it be remembered, that Capt. Ross and his company were volunteers, serving without pay, for the attainment of a great national object, in procuring which they have lost their all.

The Caledonian Mercury gives the following additional particulars: Capt. James Ross was the first to decry the welcome to the Isabella; but being at first uncertain, he prudently concealed his hopes until he had distinctly ascertained with his glass that he was not mistaken, and then he communicated to all the glad tidings of approaching deliverance.

When they were first seen from the Isabella, they were mistaken for the whole boats of another ship lately in company, and the Isabella continued her course down the Inlet. But fortunately it became calm, and this enabled Capt. Ross's party to near the ship, when they were distinctly seen, and they had the happiness to see her lie to for them, and were soon most kindly received by their wondering and delighted countrymen.

Capt. Ross considers it as fortunate that they escaped this season, for it is his opinion that another year would have proved fatal to most of them, as their remaining provisions and stores were inadequate to another Arctic winter. On comparing notes with their hosts, they found that in 1832, they had been within 20 miles of whaling ships, without being aware of the circumstance.

The London Times, in speaking of General Jackson's views about the Union Bank, says: "It is a curious spectacle to see the chief magistrate of one of the most powerful commonwealths in the world committed with a body of capitalists, or a company of bankers, on a point of financial security and electing influence. It is still more curious to find the temporary ruler of a 'roaring democracy,' elected by the universal suffrages of the citizens, putting his veto on a measure sanctioned by the two Houses of Congress, likewise chosen by the same democracy, and supposed to represent more faithfully or directly the national volition."

We learn, says the Baltimore American, that in consequence of orders received here by express on Wednesday afternoon, from Washington, two of our largest ships, the Herald and the Jane, have been chartered to convey U. S. troops from Fortress Mifflin to Alabama, touching at Savannah on their way. Of the causes to which have led to this extraordinary movement, we are not yet informed.

A French mechanic, named Peter Eagle, lost his life a few days since in a factory near Paterson, N. J. He was a file cutter, and employed water power.—While engaged in repairing some part of his machinery, he was caught in a belt, and drawn to the ceiling. His left arm passed between the drum and the floor through a space about two inches wide; his neck was broken by the draught of the belt upon his arm, and pressing his head to his right side, cutting it considerably.

The Philadelphia Herald states that 1,330 vessels, viz. 2 ships, 1 barque, 124 brigs, 881 schooners, and 325 sloops, have departed from that port during the present season, up to the 1st instant, laden with Coal.

The Sugar Crop of Louisiana, it is said, will be more productive the present than any former year.

During the week ending the 15th inst. one hundred and sixty-five vessels passed through the Delaware and Chesapeake Canal, 69 from the Delaware, and 26 from the Chesapeake. Former report 5,175; total this season, 5,340.

The Hon. William D. Martin, one of the Judges of the Court of Common Pleas, in South Carolina, died very suddenly at Charleston, on the 16th inst. He arrived at Charleston but a few hours before the melancholy event, on his return from the south-eastern circuit.

The Hon. George M. Troup, of Georgia, and the Hon. Stephen D. Miller, of South Carolina, both nullifiers, have resigned their seats in the Senate of the United States, almost simultaneously, on account of ill health.

The land is full of portents which we take not upon us to read or interpret. In addition to the accounts of hurricanes and falling stars, heretofore published, we have in the annexed extract of a letter from the vicinity of Hudson, N. Y. the notice of another very unusual occurrence.—N. Y. American.

Woburn, near Hudson, Nov. 15.

"A singular occurrence took place on my farm some days ago, which has excited a good deal of speculation among all who have since visited the spot. A beautiful and well grown little woods, which you re-

member on the left of the road as you approach the house, containing about an acre and a half, suddenly sunk down about thirty feet, most part of it perpendicularly, so that where not long since the roots of the trees were to all appearance firmly imbedded, the topmost branches now peep out. The wood is bounded by the creek, of which the sides and bottom are blue clay. The land near the bank, from some unexplained cause, seems to have given way all at once, and slid into the creek; which, by the mass thrown into it, it so filled up, that from its previous width of fifty feet, with an occasional depth of twenty, it is reduced to a little rill that one might easily jump across.

A strip of land adjoining the road of about thirty feet wide, and of considerable length, has sunk down straight, so that where the surface was before level, there is now a perpendicular bank of thirty feet. The spectacle altogether is most curious, but as you may imagine, presents no great improvement to the appearance of my farm."

Extract of a letter to the editor of the New York Journal of Commerce, dated Washington, Nov. 22.

Travelling accidents, as they are most improperly and falsely termed, are becoming so much a matter of course, that the newspapers cease to enumerate them, and the public to note them as a passing wonder. The papers of this city contain no account of the "melancholy accident," viz. the outrage perpetrated on the road between this city and Baltimore, on Tuesday morning last. The two stages met and ran foul of each other at full speed, though the night was uncommonly bright, clear, and pleasant. The coach from Washington was shattered to pieces, and five out of seven passengers, together with the driver, were severely wounded; two of them not likely to live. A lady from this city had her face lacerated and broken in a most shocking manner. The tongue of the Baltimore coach was driven quite into the other, striking one passenger, and wounding him so severely, that he is not expected to survive it. I have not heard a single individual express the opinion that the collision was the result of accident.

ECONOMY.—One of the New York and Liverpool packets having become a temperance vessel, takes passengers at 40 dollars less than the usual price. Business of all descriptions is conducted 40 per cent. more economically where there is no strong drink.—World.

The citizens of Newark, N. J. presented to Mrs. Claiborne an elegant carriage, in which her husband was conveyed to New York. We learn that the friends of this gentleman, at Philadelphia, have completed the establishment by adding horses and harness.

MURDER WILL OUT.—We gather from the New York Courier the following particulars of a singular occurrence.

About six years ago, Messrs. S. & M. Allen, of New York, committed to the captain of the steamboat Sun, a package containing \$16,000, to be carried to some of their agents up the Hudson River; but before starting, a failure in the machinery prevented the boat going that trip, and every thing was carried aboard the steamboat Richmond. In the hurry and confusion of shifting, this package was lost, and no traces of it could be found. The Messrs. Allen sued the steamboat company, owning the Sun, and recovered the amount in the lower courts, on the ground that they were common carriers, and therefore liable at all events.—but the Court of Errors reversed this decision. The Messrs. Allen then supposed that this was an end of the matter, and that they must suffer the loss. But a few days ago, one of the rogues who were concerned in taking the money, was taken up for a crime in Boston, and then for some reason, disclosed the whole transaction, and made known his accomplices. There were four concerned; one of them took the money from the captain's cabin in the Richmond, and the plunder was divided between them. One of them has since lavished his share in a farm in New Jersey, another in one on Staten Island, and a third in lands in Ohio. They have, it is said, forsaken their old practices, and become somewhat respectable. Processes have been issued against them, and their real estate laid under injunctions of Chancery, to prevent their selling it; and it is thought the Messrs. Allen will recover the whole amount of their loss with interest.

IMPORTANT DECISION.—In the Circuit of the United States, a verdict was rendered this morning, in favor of John Ames, against Howard and Lathrop, for \$112 50, which being tripled, as the law requires, is \$11237 50 damages. The action was brought by the plaintiff to establish the validity of a patent for the Cylinder Paper Machine, taken out in 1829, but surrendered, and a new patent taken out in October, 1832. The amount involved in this trial, is not a matter of much moment, but the consequences to the paper manufacturing interest, are of immense importance. We are informed that there are not less than 500 of the Machines in this country, and that unless the decision should be reversed in another action, the plaintiff will recover from the owners of the machines, from \$100,000 to \$500,000!!! We also learn that the manufacturers have determined to contest this patent in another action, and that with this view able counsel is retained, in addition to the counsel in the case just decided.—*Transcript.*

A young girl about 17 years of age, daughter of Mr. Sampson, of Fredonia, N. Y. was accidentally killed by a young man, who was shooting in a piece of woods, about fifty rods from where she was passing in the road. The ball entered her forehead, and lodged in the back of her head.

MARRIED.

In this city, last Lord's day evening, by Rev. G. F. Davis, Mr. Lewis Barney, to Miss Almira Alford.

In this city, by Rev. Mr. Spring, Mr. William Chalker, of Saybrook, to Miss Martha Bancroft, of this city.

At East Windsor, on the 28th of November, by Rev. William Bentley, Mr. Robert Alexander, to Miss Abigail Bancroft.

At New Haven, on the 28th ult. by Rev. E. Cushman, Mr. Erasmus Rowley, to Miss Charlotte Taylor.

At Tolland, on the 27th ult. by Rev. Levi Walker, Jr. Mr. William H. Danforth, merchant, to Miss Sarah Jane, eldest daughter of the Hon. Calvin Willey, Esq. On the 28th ult. by the same, Rev. William Lane, of Milford, N. J. to Miss Emeline M. Danforth, of Tolland.

At Stratford, by Rev. J. H. Lindsey, Mr. Horace Mallett, to Miss Julia Stowe, both of Milford.

At Pomfret, on the 11th ult. by N. Branch, Mr. Arnold B. Medbury, of Worthington, Mass. to Miss Mary H. Congdon, of Pomfret. By the same, on the 13th inst. Mr. Nathan Bosworth, to Miss Lucy Atwood, both of Pomfret.

DIED.

At Wethersfield, Mr. Elihu P. Goodrich, aged 33.

At Rocky Hill, Mr. Jared Goodrich, 73, a soldier of the revolution.

At Fairfield, Maj. Moses Allen, aged 65.

At New Canaan, Erasmus Seely Esq. P. Master.

At Torrington, Mrs. Sabry Allen, 56, wife of Capt. Jos. Allen.

At Pittsburg, Mr. Josiah Hempstead, 39, son of the late Capt. Josiah Hempstead, of this city.

At New York, on Tuesday evening, the 19th inst. Frances C. Moore, eldest daughter of Mr. John Moore, aged 17 years and four months. The deceased appeared to be in perfect health for some time previous and up to the moment of her death. During the evening on which she died, it was remarked by her family and those present, that she was uncommonly gay and cheerful. Some young friends having called to see her that evening, she amused them as usual, by singing and playing on the piano, and appeared to execute the various pieces of music with a

remarkably clear voice and an unusual degree of excellence. She arose from her piano, and walked to chair, and having seated herself in a chair, complained of a disagreeable sensation in her head. She had scarcely uttered the words, when she appeared to faint, and fell lifeless into her father's arms without a struggle or a groan! She was an amiable and affectionate daughter, the pride of her parents, and highly esteemed and beloved by her numerous relatives and acquaintances.

CICERONIAN LYCEUM.

THE members of the Ciceroian Lyceum are requested to meet in the Conference Room under the North Church, on Monday evening, Dec. 2nd, at half past 6 o'clock, precisely.

PHILO A. GOODWIN, Secretary.

CONNECTICUT BAPTIST LITERARY INSTITUTION.

THE Board of Trustees of the Connecticut Baptist Literary Institution, give public notice that the Winter Term of that Institution will commence on Wednesday, December 18th, 1833.

For their present accommodation, they have secured rooms in the spacious and delightfully situated building, belonging to the Centre District.

There will be three terms of fifteen weeks each, for study.

PRICE OF TUITION.

For the common English branches, \$1 00 per term.
For the higher English branches, \$5 00 do.
For the Languages, \$6 00 do.
Board from \$1 25 to \$1 50.

GEORGE PHIPPEN, Secy.

Suffield, Dec. 4th, 1833.

CARD.

J. Lawrence Hodge takes this method to express his grateful acknowledgments to ladies of the Baptist church and society in Wintonbury, for fifteen dollars presented him, wherewith to prepare himself for the inclemency of the winter.

Nov. 30, 1833.

NOTICE.

THE subscribers being appointed Commissioners by the Honorable Court of Probate, for the district of Norfolk, on the estate of Chauncy D'Wolf, an insolvent debtor, whose property has been assigned in trust for the benefit of all of his creditors, give notice that they will attend to the business of their appointment at the house of Abiram Chamberlains, in Colebrook; on the 11th day of December, 1833, and on the 10th day of March, 1834, at 9 o'clock, A. M. on each of said days. And six months are allowed by said Court, to the creditors of the said D'Wolf, to exhibit and prove their claims to said Commissioners.

SAMUEL WHITFORD, Commissioners.

RUSSELL FRISBEE, do.

Colebrook, Oct. 18, 1833. 3w45

BAPTIST LITERARY INSTITUTION AT SUFFIELD.

THE subscribers will receive Proposals for erecting a Brick Building, 33 by 80 feet, a plan of which will be exhibited on application to either of the Committee. The building to be commenced early in the spring, and finished as soon as practicable. Apply to

MARTIN SHIELDS, Suffield.

EDWARD BULLES, Hartford.

ALBERT DAVIS, do.

Committee to receive Proposals.

November 21st, 1833.

SCHOOL BOOK DEPOSITORY.

F. J. HUNTINGTON,

WEST SIDE STATE HOUSE SQUARE, CORNER OF MAIN AND ASYLUM STREETS.

KEEPS constantly for sale a great variety, including every article necessary for the use of our Winter Schools, which he offers on the most reasonable terms. Teachers and Merchants respectfully invited to call and examine for themselves. The following is a catalogue of part of his stock.

Amesworth's Latin Dictionary, Anthon's Abridgement of do. Nugent's and Boyer's French do. Walker's, Todd's Walker's Johnson, Worcester's and Webster's English do. various sizes quarto, octavo and school editions.

Adams' and Gould's Adams' Latin Grammar, Levi's and Colburn's French Grammar, Bolmar's and Le Brun's Telemachus, Bolmar's French Phrases, do. Perrin's Fables, French First Class Book, and Charles XII., Goodrich's, Buttman's, and Fisk's Greek Grammar, Negrie's Modern do. Donnegau's, Grove's, and Pickering's Greek and English Lexicon; Lempiere's Classical Dictionary.

Greek Testament, do. with Knapp's Notes, Græca Majora and Minora, Greek Reader, Valpey's Homer, Potter's Grecian Antiquities, Goodrich's Greek Lessons, Jacob's and Walker's Latin Readers, Goodrich's and Cleveland's Latin Lessons, New Latin Tutor, Key to do. Gould's, Ogilby's, Cooper's, and the Delphin Virgil, Gould's Caesar, do. Horace, do. Ovid, Folsom's Livi, Anthon's Sallust, Cicero's Select Orationes, Cicero de Oratore, and de Officiis, Histore Sacra, Liber Primus, Phœdrus.

American First Class Book, Scientific do. American, Young, National, and English Reader, Introduction to English and National Reader, Porter's Analysis, do. Rhetorical Reader, Child's Guide, do. Instructor, do. Lewis's Easy Lessons, Samuel to do. General Class Book, Improved Reader, Franklin Primer, Putnam's Analytical Reader, do. Sequel to do. Hazen's Speller and Definer, do. Primer, Parker's Progressive Exercises in English Composition.

Goodrich's, Hale's, and Webster's History of the United States, Worcester's and Robbins' Universal History, Parley's First Book of History, do. Second do., do. of the World, Whelpley's Compend of History. The Malt Brun School Geography and Atlas; Parley's, Woodbridge's, Woodbridge and Willard, and Diney's do. Murray's, Greenleaf's, and Smith's English Grammar, Webster's, Cumming's, and Emerson's Spelling Books, Gallaudet's Child's Picture Defining and Reading Book, Worcester's Primer, Daboll's, Adams', Colburn's, Emerson's, and Smith's Arithmetic, Testaments, School Books, &c. &c.

Loring's 12 inch Celestial and Terrestrial Globes, Holbrook's Apparatus for Schools, and Orriery for Lyceums and Academies—the latter showing by the addition of wheel work moved by a crank, the relative motions of the planets, and their distances, magnitudes, &c. accompanied by Burritt's Geography of the Heavens, illustrated by an Atlas, if desired.

Quills, from one shilling to three dollars per hundred. Writing and Letter Paper, Writing and Copying Books, Copy Slips, Slates, Lead and Slate Pencils, Pen-knives, &c. &c.

Hartford, Nov. 25, 1833.

Valuable Real Estate FOR SALE.

BY order of the Hon. Court of Probate for the District of Hartford, is now offered for sale, that valuable property situated in Temple Street, in this city, a few rods northwest of the Market, belonging to the heirs of the late Abigail Robins, consisting of two dwelling houses and basement stories. The property is now productive, and from its situation so near the Market, and in a central part of the city, while it furnishes a convenient and pleasant residence, it cannot fail of considerable increase in value.

Terms of payment will be made easy.

For further particulars apply to the subscriber, on the premises.

GURDON ROBINS, Guardian.
Hartford, Nov. 26, 1833.

one citizens of the Senate
and House of Representatives.

The Mormons.—Mr. Hyde's narrative is corroborated by the Fayette Missouri paper, as far as it goes, but it appears to be a report of the truth in some particulars. Many houses and much property were wantonly destroyed by the mob, and the members of the church severely whipped.